

August 5
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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God’s sake, who shall not receive manifold more in this present time, and in the world to come life everlasting”
(LUKE 18: 29, 30).

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THE MILLENNIAL STAR.

XI.

PRESIDENT CANNON’S editorship extended over the whole of the 23rd, 24th, 25th, and all but the last quarter of the 26th volumes of the *Star*, from January 1st, 1861, to September 3rd, 1864. This time embraces almost the whole period of the great Civil War in America, and much editorial and other space was occupied in comments upon or concerning it and its relation to the work of the Lord, in fulfilment of the prophecies of Joseph Smith, as well as of ancient prophecy. The characteristic grasp of public subjects and the admirable manner in which Elder Cannon wrote upon such themes is shown by extracts from his editorial announcing the beginning of the Civil war, by the attack on Fort Sumter, and its surrender by Major Anderson, which appeared in the number for May 11, 1861:

For some time after the secession of South Carolina, a collision between the people of that State and the Federal Government’s troops seemed inevitable. It would not have created much surprise if war had broken out at any time. Fort Moultrie had been abandoned, and Fort Sumter stealthily taken possession of and fitted up for defence by Major Anderson. South Carolina was incensed at this act, and angrily demanded that Sumter should be delivered up to her. Its possession by the forces of the Federal Government, with her principal city at the mercy of the guns, was a dishonor she could not brook—a standing menace too humbling to her pride, and too much in conflict with the independence she desired to possess. Her people were determined to obtain possession of it—peaceably if they could, forcibly if they must. Old forts surrounding Sumter were strengthened, and new ones were thrown up, and their guns were carefully trained in the direction of that fortress. But they did not attack it. Then there came a lull in the storm of prepara-

tion. The Government at Washington did not evince any anxiety about maintaining their foothold in South Carolina by throwing men and supplies into Fort Sumter. Negotiations between the Southern Confederacy and the Administration at Washington for the delivery to the former of Fort Sumter, and other forts in the South still in the possession of the Federal troops, were commenced. The idea was soon circulated that Fort Sumter would have to be evacuated as a military necessity, but that Fort Pickens, would be maintained and strengthened. As soon as this idea was bruited abroad, the interest of the nation that had all been concentrated upon Sumter and South Carolina, was directed to Fort Pickens, and the troops of the Confederacy encamped in their fortifications around it. It was confidently stated that if there should be any collision, (which very many persons both in the United States and this country strongly doubted and denied the probability of), Fort Pickens would be the point where it would occur. It was fully expected that Sumter would be left for South Carolina troops to quietly occupy. Two or three mails reached this country, bringing the intelligence that Fort Sumter was on the point of being evacuated; and when the steamers which brought them left the United States, the news of an attack upon Fort Pickens was momentarily expected. Indeed, one steamer brought the intelligence that telegraphic communication with Pickens had ceased, and there was scarcely a doubt entertained about war having actually commenced there.

But the Almighty had decreed otherwise. He had said, through his Prophet, Joseph Smith, on December 25th, 1832, that "The days will come that war will be poured out upon all nations, beginning at that place [South Carolina]. "Wars," he then said, "will shortly come to pass, *beginning at the rebellion of South Carolina*, which will eventually terminate in the death and misery of many souls." We knew, therefore, that, negotiate, arrange, and compromise as the opposing parties might please, the war would have to commence at South Carolina, and not in Florida, where Fort Pickens was situate.

In the issue of the *Star* containing the above, is a letter addressed from the ship *Underwriter*, dated April 23rd, 1861, from Elder Charles W. Penrose, announcing his departure from his native land to gather with the people of God in Zion. It is an affectionate farewell to the saints among whom he had labored for nearly eleven years, and bears a splendid testimony and blessing and admonition to all. It is interesting to note that in the previous March 16th issue Elder Penrose's last poetic effusion before leaving England, "School thy feelings, O my brother," was published. "O ye mountains high" was among the first he wrote for the *Star*.

In all of his editorial writings, whether instructing the elders and saints upon their duties; or discussing events of current interest, or the condition of the world with respect to the work of the Lord, Elder Cannon's remarkable comprehensiveness shows forth in such clearness of expression and such admirable literary style, that it is a delight to read after him. Everything he wrote was prepared with care, and he was insistent upon having the *Star* as nearly perfect as it could be made. In matter, in material,

in letterpress, this is manifest throughout the four volumes he edited. He surrounded himself with able assistants, and invited the support of all the elders laboring under him; their correspondence is an important feature of these volumes. Besides Henry Whittall, who had been for several years on the *Star*, he had Elders E. L. Sloan, William Fuller, William H. Shearman, John C. Graham, George J. Taylor, Eugene Henriod, Joseph G. Romney, and George Reynolds, as assistants, and among able writers contributing to its pages were E. L. T. Harrison, E. W. Tullidge, John K. Grist, George Sims, William G. Mills, John Lindsey, William Jefferies, Thomas Crawley, George C. Ferguson, William Clegg, William C. Staines and others. It was incorrectly stated in the last number that Elder Joseph Bull was president of the Cheltenham conference, and was called from there to be foreman of the printing office. Elder Bull labored in the Bedford and Norwich conferences, and afterwards as president of the Sheffield district. He was called to assist in the printing department at Liverpool as occasion required, but not confined to the office as foreman. He filled a long and honorable mission, and was always, even in years afterwards in the *Deseret News* office, one of President Cannon's most faithful lieutenants in the missionary and publishing fields of labor. The "History of Joseph Smith" continued as the "History of Brigham Young," ran through the four volumes. Having the services of a stenographic reporter in Elder E. L. Sloan, many discourses spoken at the conferences by Elders Amasa Lyman, President Cannon and others were reported and printed in full. The following table of contents taken at random illustrates the general quality of each issue:

Unchangeableness of the Gospel; Intemperance, by Joseph F. Smith; Objects of Emigrating, by M. F. Farnsworth; History of Joseph Smith; Editorial: Exemption of the Saints from Pestilence—Sanitary Hints; Abstract of Correspondence; Correspondence—England: Letters from Elder Chauncey W. West and Elder W. C. Staines; Scotland: Letter from Elder George Peacock; Summary of News; Varieties; Poetry—Hymn for a Fellowship Meeting, by W. Clegg.

It will be informing concerning the mission at this period to mention the names of the elders present at a General Council Meeting of the mission held at Birmingham, January 1-6, 1862:

Presidency of the European Missions: Amasa M. Lyman, Charles C. Rich, and George Q. Cannon, of the Twelve Apostles. President of the French Mission, Louis A. Bertrand. Presidency of the Welsh Mission, Thomas E. Jeremy, G. G. Bywater, and D. M. Davies. Presidency of the Irish mission, Jacob G. Bigler and Thomas Crawley. Presidents of Districts: London, John Brown; Scottish, David M. Stuart; Nottingham, James S. Brown; Cheltenham, William Gibson; Norwich, Elias H. Blackburn; Newcastle, John S. Gleason; Birmingham, William G. Mills; Manchester, John M. Kay; Sheffield, Joseph F. Smith; Southampton, William Bramall; South, George Halliday; Channel Islands, Philip De la Mare.

Presidents of Conferences: London, William C. Staines; Essex, George J. Taylor; Staffordshire, Edward Cliff; Dundee, William S. Baxter; Liverpool, Edward L. Sloan; Nottingham, John D. Chase; Leicester, Abraham Orme; Norwich, Richard Bentley; Dorsetshire, Mark Barnes; Leeds, Samuel H. B. Smith; Sheffield, John Clark; Durham, Samuel Hargreaves; Cheltenham, Willard G. Smith; Worcester, William Thurgood; Land's End, William H. Pitts; Pembrokehire, John Gibbs; Kent, John Needham; Warwickshire, Samuel L. Adams; Shropshire, William Hopwood; Manchester, William H. Dame; Preston, Thomas Liez; Derbyshire, Aaron Nelson; Bedfordshire, Joseph Bull; Southampton, Eugene Henriod; Reading, George Reed; Hull, Charles Weleh; Newcastle, William Dallin; Carlisle, Henry W. Barnett; Herefordshire, William D. Owen; Wiltshire, Thomas O. King; West Glamorgan, John Griffiths; East Glamorgan, Thomas W. Rees; Monmouthshire, Richard Palmer. Traveling elders: Thomas C. Stayner, Warren S. Snow, George Peacock, Francis M. Lyman, Renben A. McBride, Parley P. Pratt, George W. Grant, Joseph C. Rieh, Henry Duce, George Reynolds, George Cooper, Joseph W. Morgan, John R. Morgan, Israel Bale, Charles R. Johns, John Lindsey, William Shires, Edward Pugh, W. W. Jeffs, E. T. Edwards, James Payne, J. D. T. McAllister.

President Cannon, commenting editorially on this council, gives the following information:

We regretted that circumstances prevented the attendance of our brethren from the Scandinavian and Swiss and Italian Missions. Their reports were received. That of Brother John L. Smith's described the prospect of the Swiss and German Mission as being quite favorable, when the circumstances which surround the preaching of the Gospel in that country are considered. That of Brother Van Cott's, from Scandinavia, is very cheering. The people of these lands are susceptible to the influence of truth, and they have readily accepted it. During the past year, 1,954 have been baptized there from the beginning of 1861 to the date of the report, and many more had been added between that date and the 28th ult., the day that Brother Van Cott's letter was written. The elders laboring in Great Britain reported at the Council an increase in the aggregate, for the past year, of 2,407, with cheering prospects for a continued increase in their several fields of labor. The additions to the Church during the past year in Europe have been upwards of 4,500 souls, while those who have emigrated during the same period number 1,960. This shows an increase of about 2,540 in baptisms over the number who have emigrated.

The General Council at the beginning of the year 1864, was of the same general order attended by representatives and traveling elders of all the conferences and lasting for six days; the report of it being continued through eight issues of the *Star*.

President Cannon had the faculty and power of impressing his high missionary ideals upon those who labored under his direction. It was an education to be so employed and greater missionaries have never been engaged in the work of the Lord, than those who received their early experiences under his instruction

and were guided by his wise counsel and splendid example. He concluded his long mission with the following:

VALEDICTORY.—In the kind providence of our heavenly Father, after a mission of three years and eight months in these lands, making an absence from home of close upon four years, I have had the privilege granted unto me of returning home to Zion. It is with no ordinary emotions of pleasure that I make this announcement at the present time to the elders and saints through the columns of the *Star*. Though I have always been satisfied to labor wherever the Lord has seen fit, through his servants, to direct, I have, nevertheless, yearned for the time to come when I could return with His approval, and the good feelings and confidence of His servants, and a consciousness within myself of having done my duty, to enjoy the society of my brethren and the rest of the people of God in the home which he has provided for them in the midst of the mountains. That time has at length arrived. Presidents Daniel H. Wells and Brigham Young, Jr., have been appointed by the First Presidency in Zion to come to these lands and take charge of all the interests of the work of God coming within the purview of this office and the jurisdiction of the Presidency of these Missions. It is a cause of great satisfaction to me to have men so tried and so approved of the Lord, as my successors in the Presidency here, and I transfer all business pertaining thereunto to them with heartfelt pleasure, knowing that in them the elders, saints and honest-in-heart in these countries, will find fathers, brethren and friends. My earnest prayer for them is, that they might be endowed with that health and strength which will cause their residence and labors here to be a pleasure unto them, and that the fulness of the Spirit of their offices and callings may rest down upon them, which may God grant for Jesus' sake. Amen.

(TO BE CONTINUED.)

A SUCCESSFUL PERSON.

It is said that when Solon, one of the ancient wise men of Greece, was asked by Cræsus, whom among all the men that he had seen he considered the most happy, thinking of his own vast treasuries of wealth, greatness, and magnificence, he doubted not but that the answer of Solon would be, "Cræsus, thou art the man." But to his astonishment he named only a common soldier, whose life had been blessed with domestic peace, and closed with a gallant and honorable death upon the field of battle. This man's life was filled with comfort and had a glorious ending; therefore he was deemed the happiest of men. "For," said Solon, "no man while he lives is happy." While a man lives he can not know what disaster may overtake him. And might we not say that no man while he lives is a success? What the world frequently terms successful may be in reality only a very successful failure.

Once there was built a magnificent ship, apparently strong, beautiful and complete. And when it set sail out upon the great ocean an admiring crowd applauded it as a grand success. But

the ship was under the command of a careless captain, and when a storm arose it was tossed near a rocky shore, when an unsound timber that could not withstand the waves' fearful dashings gave way, and soon there sprang a leak, and because of that one weak place the noble vessel went down.

In these human vessels, if there be on board a thoroughly sound principle as captain, and a pure, strong purpose or will as helmsman, with a daily acquired cargo of good and useful knowledge, there cannot be a total and final failure; for always bounding over the storm-tossed billows of ignorance, and steering clear of the shoals of wrong, there can be no real wreckage.

Sometimes a person is termed a success when he has attained the topmost round of fame; or when a man has acquired vast stores of wealth, the world exclaims, "What a successful man!" But he is now in mid-ocean, sailing over smooth waters. Just wait for the termination of his journey over the sea of life; until the man is dead, then who will say he is a success?

In the parable of the rich man, who would pull down his barns and build greater to hold his increasing goods, he accounted himself a splendid success; but Omniscience said to him, "Thou fool." This man has stored up much goods, but he hadn't laid up any years with them. Where self alone is the sole object of life there can be no true success. When, over eighteen centuries ago, the divine being was dying upon the cross, the jeering bystanders hooted his life a failure; but heaven and earth have testified such death and previous life to be more than an earthly—a divine success. 'Tis not that there is wrong in riches and honors, but much good, if held in a proper, subservient place.

To be a successful person requires neither honors, fame, nor wealth; but if all would aim to be successful *men* and successful *women*, successful in mind and heart attainments, and in honest, kindly manners towards one another, there would be fewer life failures. And when they died, at more funeral services could the eulogium be pronounced, that "This man is a success."

THE BRIGHAM YOUNG UNIVERSITY.

FORTY-FIVE years ago the Brigham Young University was founded by a deed of trust executed by Brigham Young, President of the Church of Jesus Christ of Latter-day Saints—a Church that holds that knowledge is a concomitant of salvation, and that ignorance is a sin where there is an opportunity to be informed.

The educational vision of the founder had been thrown into public view years before, when, in an address to the Board of Regents of the University of Utah, Brigham Young, then Governor of the Territory, said, "Education is the power to think clearly, the power to act well in the world's work and the power to appreciate life."

Summed up, Brigham Young's definition of education may be found in the 1920 slogan of the school: "Scholarship, service, and spirituality," with emphasis where the Master put it when he said, "Seek ye first the kingdom of God and his righteousness."

The cause for which the institution stands, and the effects of its existence has labeled the school as fit to survive. At home its paper is gilt edged, and abroad the universal success of its students has won it high favor.

As evidence that it sends its students forth facing a rising sun, it has furnished three university presidents, one president of a state agricultural college, three state superintendents of public instruction, five presidents of normal colleges, fourteen members of the Utah State Agricultural College Faculty, twelve members of the Faculty of the University of Utah, more than a score of county superintendents, a large number of high school principals, and hundreds of teachers of secondary and elementary schools.

It has furnished for affairs of state, three United States senators, two congressmen, many state legislators, one attorney-general, one judge of the supreme court, five district judges, and a goodly number of men who have become eminent in law, medicine and engineering.

To this number is added thousands of patriotic, God-loving men and women, prominent as social workers, to say nothing of the multitude of Church workers carrying responsibility, ranging from that of members of the Council of Twelve Apostles, to that of the humblest worker in the ward.

From an initial enrollment of fifty-nine students and a faculty of three members, the institution has grown, so that the enrollment of the present year, including students of the summer session, will reach nearly two thousand, with a teaching force of seventy-seven persons.

The university is comparatively rich in memorials left by students at the time of their graduation, yet these memorials do not comprise their greatest or most unique gifts to the institution. Imbued with the spirit of service the students have dug trenches, cleared a tract of university land of sagebrush, planted lawns, flowers and trees upon the campus and built a trail up the big mountain side, while the alumni association has erected a memorial building to Dr. Karl G. Maeser, the first principal of the school, at a cost of \$100,000.

The Brigham Young University is the parent institution of the Church school system, and is a center for the training of high school teachers and Church activity leaders.

The Brigham Young University is unique in its educational atmosphere; and so long as it fulfils the mission for which it was brought into existence it will be a democracy of fair play and a fraternity of divine reliance and human helpfulness.

Provo, Utah.

GEORGE H. BRIMHALL, President.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 5, 1920.

EDITORIAL:

APPRECIATIVE FRIENDS.

THE headquarters of the Southern States Mission have been at Chattanooga, Tenn., for upwards of thirty years. It was found desirable recently to transfer them to Atlanta, Georgia, as more central and convenient. Elder Charles A. Callis, President of the mission, writes interestingly concerning this change, and encloses an editorial clipping from the *Chattanooga Times*, one of the largest and most influential of American newspapers. In his letter to President Smith he says: "When it was publicly announced that the mission headquarters were to be moved, a committee of business men, with Hon. Henry Clay Evans as their spokesman, called me into counsel with them. Mr. Evans stated that the community could not well afford to lose the mission. He stated that he was willing, along with the co-operation of other business men, to assist us in selecting new mission headquarters, and intimated the readiness of the business men to give us substantial aid in this matter. He said he would gladly take the matter up with the First Presidency and with you, if I thought his action would avail to keep the headquarters in Chattanooga. * * * So many good things were said about the general authorities of the Church, including yourself, by Mr. Evans, that when I left them I could not help but shed tears of gratitude. I bore my testimony to them and they appeared to be impressed."

Mr. Evans is a large manufacturer of railway cars, and perhaps the most distinguished and highly respected citizen of Tennessee. He is known throughout America, and in England. He held the offices of Asst.-Postmaster General of the United States, and was Commissioner of Pensions. He also served a term as the Consul-General in London. His appreciation of the Latter-day Saints, and the beneficial value of their missionary work, together with the courage to express it, has won for him the admiration and gratitude of our people. He has for years been a familiar friend of President George Albert Smith, who, with Sister Smith, lived as neighbors to him, upon their mission in the Southern States, while President Smith was secretary, and, for a time, in practical charge of that mission. The editorial of the *Times* is as follows:

MORMON HEADQUARTERS.

The announcement is made in our news columns of the order recently issued by the head of the Mormon church for the removal of the southern headquarters from this city to Atlanta. There will be something more

than mere regret in this community for material reasons why this action has been taken. The headquarters of the church have been located in Chattanooga for nearly, if not quite, thirty years, and during that time the most pleasant relations have existed between the representatives of the Church and the people of the city. The presidents of the southern mission have been men of unusual ability, and broad-minded, tactful and loyal to the business and material interests of the community. Chattanooga people here remember with much pleasure the genial personality of the late Ben E. Rich, who was the president here for ten years. And there will be many friends and admirers who will regret to learn that Mr. Charles A. Callis, who has been located at this point as president for the past twelve years, will remove with the headquarters to Atlanta. President Callis and his people have been good citizens, Mr. Callis especially identifying himself in a most interested way with Chattanooga and the promotion of its growth and prosperity. He has conducted the affairs of his mission without offense to anybody, and his missionaries have come and gone to their various fields without ostentation, attending strictly to their own business and letting that of others alone. The president of the mission has always met the financial and other obligations of the institution promptly; and he has won the cordial personal esteem not only of business men, but of all who came in contact with him. Even those inclined to reprobate the Mormon faith have had to acknowledge that so far as its representatives operating from this headquarters have shadowed forth the church, it is a moral, law-abiding and apparently God-fearing institution.

We cannot understand the motive for the order changing the headquarters, but it is not unrelated, we understand, to a desire to get more centrally located in the southern fields, where the Church is said to be making great progress.

The above presents a pleasant contrast to that narrow-minded prejudice which influences some less informed town officials to refuse even so small a favor as the use of the public baths for an occasional baptism. Prejudice is the pet child of ignorance. If people only knew the Latter-day Saints, and understood the good their missions are doing among the people, the attitude of many towards us would be more like that of Mr. Evans and the editor of the *Chattanooga Times*.

J. F. W.

PRESIDENT SMITH'S RETURN.

PRESIDENT GEORGE ALBERT SMITH and son, Albert, and Elder Junius F. Wells completed their tour of the Scandinavian and Netherlands mission, and returned July 27th, to Liverpool. Five weeks were occupied in making this splendid trip and they were weeks of very great interest and enjoyment, though strenuous with travel, council meetings, and conferences, sight-seeing, conversations and interviews. The labor of the continued journey has been arduous and at times very tiring but the President stood it well, and the party returns in good health and spirits, feeling

grateful to the Lord for its safe accomplishment, without serious delay, difficulty, or disappointment. A somewhat detailed narrative of the tour has been written and will appear in the next issue of the *Star*. In the meantime we desire to express our appreciation of the courteous treatment extended us on every hand. From the moment of landing at Bergen in Norway, throughout that country, Sweden, Denmark, Holland, and Belgium, until parting with President Butterworth at Brussels, the utmost kindness, lavish hospitality and consideration for our comfort and enjoyment was accorded us. President Schow met us at Bergen, and accompanied us to the conferences of his mission, interpreting for us at the meetings, and presenting us most favorably to the elders and saints under his presidency. President Tobiasson, of the Swedish mission, met us at Christiania and accompanied us to Trondhjem, in Norway, thence to Stockholm and through the conferences of his mission, where we were met with the same cordiality and kind treatment. He even continued with us to Copenhagen, and attended the conference there. His attentions were most devoted and helpful. In Denmark we were the guests of the Danish mission, now presided over by Elder Carl Peterson, who was kindness itself, with whom we visited Aarhus and Aalborg, also to receive repeated attentions from the kind-hearted people waiting everywhere to greet us and entertain us with the best they had. When we left Denmark and journeyed for two days through Germany, we were as strangers in a strange land, until arriving at Rotterdam we fell into the hands of President Butterworth and his associates, to be again showered with every sort of kindness and expression of goodwill.

To all who have been thus mindful of us, whose society we have greatly enjoyed, we can but forever feel grateful. We went to them with a message of love and encouragement, and were met with feelings of fraternity, of appreciation and thankfulness. We pray that the blessings of the Lord in rich abundance may rest upon these brethren and all associated with them in their respective fields of labor, and upon the people over whom they preside, and that He will sanctify our brief labors among them to their good and the advancement of the Father's work among all His children.

SIGNS OF THE TIMES.

PAUL, the Apostle of Christ, speaking by the power of the Holy Ghost, prophesied that "in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having

a form of godliness, but denying the power thereof: from such turn away" (II. Tim. 3: 1-5). Are these the "last days" that Paul had reference to; if so, do we see these conditions existing among the people around us to-day? Yes, you will say with me, they exist on every hand. Well, why did Paul know that those conditions would exist in the last days? Because the Lord made known unto him, that although he (Christ) had established his gospel upon this earth, with men chosen and set apart for the ministry by his divine command, "the time would come when the world would not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II. Tim. 4: 3-4). What did Paul mean by "sound doctrine?" If a piece of machinery is sound, it will stand investigation, and the proper test of the expert. If our gospel (whichever one it may be) can stand the test of the Prophet Isaiah, namely, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them" (Isaiah 8: 20), then they are built upon the rock, and no storm can overthrow or remove them. Apply the test of the organization and doctrine of Christ, and the signs following, to all creeds to-day, and we shall find that not one of them can *stand* the test; they would fall, because they are built upon a sandy foundation, instead of upon rock (Matt. 7: 24).

If the churches and chapels of to-day are not the church that Jesus Christ set up nineteen hundred years ago, says one, where is it, and what has become of it? Why, the time came soon after the death of Christ that the people would not live and abide by the pure, and simple laws and commandments that God the Eternal Father had sent his Son Jesus Christ into the world to teach. They loved darkness better than the light, because their deeds were evil. They turned their ears away from the truth, and would not listen to the voice of Christ or his chosen servants; they persecuted and put them to death, for speaking the truth, because it exposed their evil deeds, then they (heaped) appointed teachers and ministers, having itching ears, who would turn their ears away from the truth and would turn them unto fables (anything but the pure truth), (II. Tim 4: 3-4). Paul said they would give heed to seducing spirits and doctrine of the devils, speaking lies in hypocrisy, having their conscience seared with an hot iron (I. Tim. 4: 1-3). They continued to appoint their own ministers and array themselves against the truth, until the time came, about the third or fourth century A. D. that no church of Christ was to be found upon the earth. The Prophet Amos, speaking by the spirit of prophesy, says, "Behold the days will come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord; and they shall wander from

sea to sea, and from the north even to the east, and they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8: 11, 12). This has been the condition of the world for many centuries past, the Church with its organization of officers as Christ set it up, with its spiritual gifts and blessings was not to be found amongst mankind, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15: 8, 9), "And their fear toward me is taught by the precept of men" (Isaiah 29: 13). "And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II. Thess. 2: 11, 12). This awful condition of things has been brought about by the people of the world rejecting the doctrine and principles of the gospel as taught by Jesus Christ and his apostles, and putting them to death. Thus, by their actions and deeds, the authority to officiate in the name of Christ was taken away from the earth with those holy men. The word of the Lord says, "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2: 13). Instead of obeying the voice of the servants that the Lord had chosen, and obeying the laws as taught by them, they have appointed their own ministers, and mapped out their own laws, or way of living. These ministers are the broken cisterns, who are not able to give the world, the pure waters of life, because they have rejected the authority of the Lord, and have taken this honor unto themselves. John the beloved saw in his vision on the Isle of Patmos that, "all that dwell upon the earth shall worship him" (Rev. 13: 7, 8), the dragon, Satan. Thus we have the earth utterly empty of the word of God, with Satan ruling supreme. Isaiah fortells the present condition of the world thus, "The earth is also defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isaiah 24: 5).

But through all these centuries of spiritual darkness the Lord did not leave the world without hope, for we find Daniel the Prophet telling the people that in the last days, in the days of the ten kingdoms (ten toes of image), that the God of heaven would set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people (Daniel 2: 29-45). If the kingdom had remained with man upon earth, since the days when Christ set it up, it would be folly to talk about setting it up; if it was already here, it could not be set up. John the Revelator saw in his vision of the latter days, an angel flying through the midst of heaven with the everlasting gospel, to be set up on earth again, for a witness unto all nations before the second coming of the

King of kings (Rev. 14: 6-7). Was this to have a literal fulfilment, or was it a figurative speech? Was the angel to come to the earth with the gospel, and set up God's kingdom, or was it intended that we should spiritualize John's word, and look upon it as not meaning a real angel, with an important message, nor meaning the establishment of God's power and kingdom on earth? Daniel bears testimony that in the last days "the God of heaven would set up a kingdom." He also foretells of the different worldly powers, or kingdoms, that should be set up. We find that so far his words have had a literal fulfilment, and the kingdoms were established, just as he said they would be. Looking at it from the light of these worldly powers, Daniel meant that the kingdom that God would set up would have a literal fulfilment, that it would be set up by angels coming to earth to restore God's power, and give unto certain men authority to act in his name. According to this word of Scripture, the gospel as taught by the churches and chapels of the world for centuries, cannot be the church that is accepted of Christ. They must have taken this authority to teach, and preach, and call themselves ministers of Christ unto themselves.

Joseph Smith, the founder of Mormonism, is the only man to fulfill this prophecy. He declares that in answer to prayer for guidance, as to which of all the churches in the world was right, the Father and the Son appeared unto him and told him that "none of them was right," they were all unauthorized ministers, without any authority from Him. He declares that on a later date the angel that John saw in vision flying from heaven to earth with the gospel, came to him and gave him a record containing a fulness of the gospel of Christ and related much to him pertaining to the establishment of the Church on earth again, for the last time, as a witness unto all nations, before Christ should come. He further declares that other messengers followed and ordained him with full power of the Priesthood of God to establish and set up his Church, and appoint other ministers to preach and teach and warn the world to flee from their evil practices and false teachers and churches, and obey the voice of the restored priesthood. This gospel has been carried unto all the civilized nations of the earth, since its establishment in the year 1830, A. D. It has met with the same treatment that the church Christ set up 1900 years ago did. Only a few, compared with masses of humanity, have had the heart and courage to come and prove its worth, and join an unpopular people, striving to carry out the commandments of their God. When Noah preached the same unpopular doctrine he met with the same treatment in his day, only a few seemed to know the worth of his message. The masses wanted to be popular and go with the masses, where they would be well spoken of, or as Paul says, as is also the words of our Lord and Master, "If ye were of the world, the world would love his own"

(John 15: 19). Christ declared that the same condition that existed in the world among the people in the days of Noah, would exist in the world in these last days. So no wonder the truth is evilly spoken of, and rejected, and the doctrine of the world accepted. But truth will prevail, it cannot be overthrown, it will roll on until it has overthrown all error and reigns supreme, the Lord has spoken it, and his word will be accomplished. Oh ye nations, that worship the gods of this world why do ye linger in darkness, why not bow yourselves down into the depths of humility, and worship the true and living God, the maker and creator of all things, and give heed to the voice of His chosen servants, so that ye may escape the wrath of a just God, whose judgments are to be poured out upon the whole earth. If any of you are in doubt over this important matter, let him take the advice of a servant of Christ, who says, "If any of you lack wisdom (knowledge), let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" (James 1: 5, 6). Jesus promised that "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 17). Paul gave advice to all men to "Prove all things; and hold fast that which is good" (I. Thess. 5: 21). And if ye will do this with full purpose of heart, ye shall receive a knowledge of the truth of Mormonism, as revealed from heaven in these latter days, to Joseph Smith, the man of God.

Coventry.

GEORGE E. HUNTER.

FROM THE MISSION FIELD.

Married.—Sister Isa Major Parks, of the Glasgow branch, was married to Mr. William Carmyler on June 29th, 1920, at Rutherglen, Glasgow.

Appointment.—Elder William Easton was appointed president of the Scottish conference on May 23rd, 1920, and all matters concerning the Scottish conference should be addressed to him, c/o. F. L. Newton, 28 Abbotsford Place, Glasgow.

Open-Air Meetings.—During the period beginning July 11th, and ending July 18th, 1920, six open-air meetings were held in Leeds and Bradford. President Leonard H. Whipple and Elders Wilfrid H. Wheatley, Harry Greenall, Reginald H. Sanders, and Edgar Balme taking lead. These meetings were very successful. All listeners were attentive and respectful. At some of these meetings duets were sung by President Whipple and Elder Greenall, and solos by Sister Elizabeth Clapham, a lady missionary. Six standard Church works were sold, one hundred and thirty pamphlets were

sold, and dozens given away. Hundreds of tracts were distributed. They were very eagerly received by the people.

Pioneer-Day.—In commemoration of the Pioneers entering the Salt Lake Valley July 24th, 1847, the Primary association of the Handsworth branch of the Birmingham conference gave an excellent program on the evening of July 24th, 1920. A brief history of the Church was given by Miss Dora Green and Emily Davis up to the time of the building of the city of Nauvoo. This history was interspersed by sweet choruses from the children and followed by a parade, representing the first company of pioneers from Nauvoo. The small vans, which truly imitated the Pioneer wagon, with a tea-kettle, sancepan, or a roll of bedding hanging from the end-gate, and the children in sun-bonnet, and pioneer dress, made an interesting feature as they trudged along until they made their first encampment on the stage, where tent and camp-fire had been previously arranged. The president, Jack Joseph, addressed his company, "You have all endured much, but take courage, we shall go where mob violence cannot reach us, where we can build a city in a day and have a government of our own; get up into the mountains where the devil cannot dig us out, and live in a healthy climate, where we can live as long as we have a mind to." Thus holding closely to facts, different historical incidents were dramatized. After the last company that was so cruelly driven from Nauvoo arrived into camp, and related their pitiful experiences, the entire audience joined with the children in singing, "Come, come, ye Saints," in the true spirit of the song. But the call of the Mormon Battalion under the conditions, well represented by the children, brought tears, while the dance of the virginia-reel near the camp fire caused laughter. One enthusiast from the audience shouted: "Who can say that the Mormons haven't courage?" The history connecting these different events was given by Sister Caroline J. Hatch. The true spirit of faith, endurance, perseverance and love were taught simply enough for the smallest child to understand. Miss Nellie Mason and Dorothy Blakemore, teachers, and Miss Nora Makin assisted Sister Hatch in preparing the program. This is a fitting year for commemorating great events in the Church history. Just one hundred years ago the greatest event known in history took place, the heavenly visitation. In honor of this the Mutual Improvement Association of Handsworth rendered an excellent program. President Frank Breese related in detail the glorious vision. Sister Caroline J. Hatch spoke upon the wonderful results of the vision. John M. Joseph compared the revealed truths with the beliefs of 1820. Charles C. Edwards sang, "Joseph the Seer." The male quartet rendered appropriate selections. The priesthood and lady missionaries of the Birmingham conference devoted an evening to

the same subject, under the direction of President Charles W. Hatch. In all of these exercises the spirit of the Lord prevailed to such an extent that we feel assured that it is pleasing to God to commemorate these great events.

SABBATH.

O, blessed day of peace and rest,
 Thou art the day I love the best !
 Through precious hours thy gifts are sown
 With blessings from the Savior's throne.

With songs of joy attune my lyre,
 And feed my soul's celestial fire ;
 Let love with love its pleasures meet,
 And happiness be mine complete.

I know the joy of rest and peace
 That from my toil brings sweet release :
 And when the evening hours have passed
 Yet shall thy precepts ever last.

And so repeated days replace
 Thy happy hours of love and grace ;
 And Heaven, each departed year,
 In vision thou hast made more clear !

JOSEPH LONGKING TOWNSEND.

DIED.

BACKHOUSE.—July 3rd, 1920, at York, Ellen Backhouse. Born April 26th, 1868, at Drax Abbey, Yorkshire.

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